

The Brethren Evangelist

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This paper maintains that the Holy Scriptures of the Old and New Testaments are the only and ultimate sources of appeal in matters of faith and practice.

TERMS

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1. Write with pen and ink, and on one side of the paper only.
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Publishers' Department

Theology of the Communion Service

This is the first of the series of the Eight Booklets. The reader will find a review of it on page one of this issue. The price is ten cents per copy or twenty-five cents for four copies, or if an advanced subscription is taken for four copies twenty-five cents, or eight copies for fifty cents. The next one to be issued is by Rev. J. L. Gillin, "Jesus and Society." All the booklets will be uniform in price and binding. This series of booklets should have a subscription list of 1,000. We shall be glad to fill orders for the following tracts and booklets:

TRACTS

- No. 1 Baptism—What is it? Per 100 copies 25 cents.
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- Vol. 1, No. 1 Footwashing. Price 30 cents per 100.
Vol. 1, No. 2 Conclusion of the Whole Matter. Price 60 cents per 100.
Vol. 1, No. 3 The Law of Baptism. Price \$1.25 per 100. Per dozen 25 cents.

BRETHREN LIBRARY

Vol. 1, No. 1, Theology of the Communion Service. Ten cents each, three copies for 25 cents. Seven others in the Brethren Library Series are announced. These are the same as formerly announced as the Eight Booklets, "The Teachings of Jesus," and "The Brethren Library," have both been entered as second class mail matter, and can therefore be mailed same as the EVANGELIST, at pound rates which is one cent per pound. Here is a saving in postage of 7 cents per pound in mailing.

Literary Notes

Dr. Watson's—Ian Maclaren—most famous book, "Beside the Bonnie Brier Bush," has probably reached the enormous sale of several million copies, and yet to millions of American readers it is a closed book, because of the Scotch dialect, which is not understood even by a majority of intelligent and cultured Americans.

The Household, Boston, Mass., begins, in its June issue, to publish this marvellous book, with all the Scotch words and phrases transformed into simple, direct English, but with all the sympathy and pathos remaining. The stories will be illustrated by drawings and also by photographs taken in Drumtechtly by Albert Armstrong, the famous portrayer of Scotch life. *The Household* may be had at the news stands, or a sample copy from the Publishers.

The July number of *The Homiletic Review* opens with an article on "The Ecumenical Missionary Conference of 1900," by Rev. Dr. F. F. Ellinwood, Secretary of the Presbyterian Board of Foreign Missions. Dr. Ellinwood was one of the projectors of the Conference, and had largely to do with the preparations for it and with the work of carrying it to its wonderfully successful completion. His survey gives a bird's eye view such as one needs to have at hand for reading and reference. Dr. Joseph Parker, of London, that most effective preacher, discusses "Effective Preaching and What Made Their Preaching Effective," taking in Henry Ward Beecher, Charles H. Spurgeon, John Angel James, Chalmers, Guthrie, McCheyne and the McCheyne School, Dr. James Morrison, etc.

"The Intellectual Cause of Ministerial Failure" is an intensely practical subject treated without any bias toward "traditionalism," by Dr. D. S. Gregory, one of the editors of *The Review*.

The paper on "How to Win Men to the Church," by Rev. Dr. Coburn, of Denver, contains wise suggestions and principles drawn from the experience of one who, both in Ann Arbor, Mich., the great university center, and in Denver, Col., the great mining and commercial center, has had exceptional success in winning a hearing from men.

Dr. Edmund J. Wolf, of the Evangelical Lutheran Seminary at Gettysburg, Pa., furnishes a comprehensive, able, and timely article, entitled "Reflections on New Testament Interpretation," in which he not only sets forth the true principles of interpretation, but also exposes the false.

The Review abounds in the freshest and best of illustrative material furnished especially for it by such widely known writers as Drs. Burrell, Pierson, Banks, Kennard, Love, etc. The Prayer Meeting Service, by Dr. Wayland Hoyt, is always spirited and spiritual. The social department, by Dr. Stuckenberg, deals with the latest movements at home and abroad.

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Information Bureau

1. Do any of the Ante Nicene fathers speak of foot washing as observed by the early church? Who? In what writing?
2. What historian mentions it most fully? When?
3. Do any of the Ante Nicene fathers speak of a full meal at the time bread and wine were partaken of? Who? In what writing?
4. What historian mentions it most fully? When?

ANSWERS.

1. No. There is no mention of foot washing as an ordinance prior to the fourth century. The earliest reference we have is a canon of the council of Elvira (306) which condemns it. There are however a few references by Nicene and Post Nicene fathers, and by the Ante-Nicene fathers there are various references to Jesus' act recorded in John 13: 1-27. These are as follows: Ante-Nicene Fathers, Vol. 1 p. 493. (Irenaeus vs. heresies) Vol. 2, p. 254. (Clement of Alex. Bk. 2 ch. 8), Vol. 3 p. 98, 675. Vol. 4, p. 432, 46 (Tertullian on I Tim. 5: 10), Vol. 5, p. 283, 545 (Cyprian Ap. 5), Vol. 7, p. 432, 461. (Const. Apostles Bk. 3 § 19), Vol. 9, p. 309 (Origen Com. on John).

2. The church histories have little to say on the

subject. About as full an account as any is found in "History of the Church," by A. H. Newman, p. 140. Schaff, Vol. 2, p. 402, mentions it briefly. You will find better accounts in the religious encyclopedias. Of these perhaps the best is in the "Biblical, Theological and Ecclesiastical Encyclopedia," by McClintock and Strong, art. "Foot-washing," also art. "Maundy Thursday." If you read German see Tr. Bohmer (Stud. in Kritiken 4th Num.) He defends the practice. See also Kitto's "Biblical Encyclopedia" art. "Washing of Feet." Alford's "Greek Testament Com." on John 13: 10, "Concise Dict. of Relig. Knowl," by Jackson p. 296. Smith's "Dict. Chr. Antig." art. "Maundy Thursday," McDonald's "Commentary on John," etc.

3. Yes. Both the Ante Nicene and Post Nicene fathers contain numerous plain references to the early "love feasts" of the church of which the bread and wine formed a part. See "The Didache" or "Teaching of the Twelve Apostles," (9: 1-5; 10: 1-6 ch. 11 and ch. 14) This was written near the end of the first century. See also Ignatius (120) to the church at Smyrna (chs. 7, 8), Justin Martyr (140) Apol. 1: 65, 67 and Dialog with Trypho ch. 10, Pliny (111) a Roman writer in his report to the emperor Trajan, (Ep. 96, 97), Cyprian (150), (Ep. 62; 16, 17), Clement (200, Paedagogus or "The Instructor" 2 c. 1 § 10, Strom. 7: 7), Hippolytus (200) Canons 164, 182, Tertullian (200) in his reply to Faustus (Bk. 20, 20 and Apol. c. 39. De Oratione c. 14) gives a beautiful account. Soon after his day however the two became separated. In reading these references it will be necessary, as Schaff points out (The Didache p. 58) to bear in mind that the earliest writers used the terms "agape" or "eucharist" as including the whole service—both the meal and the emblems.

4. On this point too, the church histories are more satisfactory. See Neander "Ch. Hist," Vol. 1 p. 325 ff. Mosheim "Institutes of Eccl. Hist," p. 87. Allen "Christian Institutions," p. 82 and 517 ff. Schaff, Vol. 1 p. 395, Hase "Hist. of Chr. Ch." ch. 42. Zeno's "Compendium of Ch. Hist." Moxom "From Jerusalem to Nicea," p. 186. Barilett "The Apostolic Age," Fisher "The Beginnings of Christianity," ch. 17. Pullan "Hist. of Early Christianity," p. 289. Henson "Apostolic Christianity," p. 152. Weizacker "Apostolic Age," Vol. 2 p. 284 ff. Kurtz "Church Hist," p. 121. Or see any of the encyclopedias mentioned above, arts. "Agape," or "Maundy Thursday." You will find references also in the Ante Nicene fathers and in the church histories in connection with the early controversies regarding the observances of the Passover by the church.

Quiet Observer

This is campaign year. One evidence of the fact is the laxity of public officials in enforcing the law. These unprincipled time serving professional politicians will make a bid for the bum vote of the country by giving that class a little more license for a season. Candidates for re election are careful to guard the floating voters who hold the balance of power. It is well known that the saloon element will unitedly support the candidates most favorable to their interests regardless of party. Hence on election years we have the gates of lawlessness thrown open and a host of vipers escape over the country which the next four years cannot overcome.

But why should the vicious element of our population hold the balance of power rather than the good element? Why cannot Christian voters compel attention to their desires by refusing to vote for men or parties without right principles? Is that party loyalty which will disgrace a record of good deeds by supporting men or policies which decent sentiment must condemn? Nay, rather that is true patriotism, and true loyalty to party which will scratch every other man on the ticket if he be not a worthy character. Do it, and compel the nomination of good men as a guarantee of their election. Already the Christian voters of the country have the power to rule. It